THE PACIFIC

Rec Theo Sem
Reading Room

VOL. LXV. SAN FRANCISCO AND BERKELEY, NOVEMBER 3, 1915. No. 44

"I AM THE WAY."

Thou art the Way.
Hadst Thou been nothing but the goal,
I cannot say
If thou hadst ever met my soul.

I cannot see—
I, child of process—if there lies
An end for me,
Full of repose, full of replies.

I'll not reproach
The way that goes, my feet that stir.
Access, approach,
Art Thou,—time way and wayfarer!

—Alice Meynell.

Pacific Theo
Seminar
Berkeley, C

THE PACIFIC

Established 1851.

REPRESENTATIVE OF THE CONGREGATIONAL CHURCHES OF THE PACIFIC COAST.

$1.50 per year.

Published weekly by the Publishing Co. of The Pacific at 45 Ecker St., San Francisco. Entered as 2nd-class matter.

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DR. AKED'S ADDRESS ON "AN INTERNATIONAL CONSCIENCE."

How It Was Received in That Part of Our Country Where Munitions of War Factories Are Piling up Riches for Their Owners.

No public speaker, perhaps, ever had in recent years a harder task than the Rev. Dr. Aked had when he spoke at the National Council of the Congregational Churches of the United States on "An International Conscience."

For several weeks there had been considerable apprehension in Congregational circles in the East lest Dr. Aked should come to New Haven with a bomb-shell. But he held himself rigidly in restraint, and said in the main nothing to which the most partisan could reasonably make objection. He was more neutral in his utterances than Dean Brown of the Yale School of Religion who had given the Moderator's address at the first evening session. The very fact that Dr. Aked was neutral in the little criticism which he made of the nations engaged in the European war was displeasing to some—especially so because he, a native Englishman and a naturalized American citizen for two years only, criticized his own people, the British, as severely as he did the Germans. Dr. Aked was not speaking on "The European War," but of course no one could speak today on "An International Conscience" without some consideration of the war. It is this war which is pressing upon us the great need for an international conscience.

Our judgment is that Dr. Aked's determined effort to say nothing that could be disturbing, reasonably, to the most ardent British sympathizers, weakened his address somewhat. It left unenforced by unquestionable historical references certain declarations made by him, and left also the impression on some minds that he offered no real solution—presented no actual program for the ending of the war but indulged in glittering assertions that had no ground of appeal to discriminating people. For instance The Congregationalist in its issue for October the 28th says under the caption of "Lurid Pacificism," "With tremendous rhetorical effect Dr. Aked painted lurid pictures of the awfulness of war, and pilloried whole populations as slaves because they meekly plunged into strife at the bidding of a score of men; slaves of militarism, but before that slaves to a superstition that masks as patriotism and makes morality a matter of maps and mileage. . . . The address abounded in epigram and action. It was of the kind to catch the popular fancy, but with all its emphasis it failed to make its one great point stand out supremely and to develop its constructive program."

But the facts are Dr. Aked did show what an international conscience—if there were such a thing—could do and would do. It was in effect that men would then think of the world as their country, and would have the interests of other nations as much at heart as the interests of their own; that there would never more be held up save as something base and immoral the sentiment, "My country right or wrong!"

And our judgment is that there was indicated plainly in the address a plan by which the war could be ended in a few months. In the course of the address Dr. Aked said with marked effectiveness on hundreds of minds certain things against which others braced themselves with all their might lest they should be swept along to conclusions to which they are stubbornly opposed.

Our readers may not agree with Dr. Aked in this, but here is a program in his judgment for the speedy ending of the war:

"A league of neutral nations is possible — not only ideally possible, but one of the practicabilities of the hour. This league might demand arbitration. They could compel it—the United States leading on—without striking a blow or shedding one drop of blood. They could if they had the grace and courage refuse to supply Europe one dollar of money, a scrap of food or an ounce of munitions of war until fighting ceased. And then the neutral nations could see to it that as far as human wisdom enables mortals to accomplish it the right thing, the just thing, and that alone, should be done through the judgment of its own international court. And which is likely to give the world an approach of justice and a promise of permanence — the dictation of terms by a conqueror to a bleeding and exhausted foe or the calm deliberation of the wisest and noblest men of the neutral nations of the world?

"There is only one reason why you men and women do not rise and forbid the exportation of munitions of war and the supply of money to the belligerent Powers. Your sympathies are with one side in this conflict. You believe that the balance of crime is greater on one side than on the other, and you will be no party to action which might give to the side you hold more to blame an advantage over the powers you wish to see victorious. The United States could insist that no injustice should in the settlement be done by nation to nation. In plain words you are afraid to refuse supplies, money and munitions to Great Britain and the Allies lest Germany should triumph and the spoilation of Belgium go unavenged."

Ah, here was the rub! The speaker stood there in New England—a part of the country in which are heard the ceaseless hum and roar of factories turning out the munitions of war which are making more prosperity there for everyone than for many decades and which are piling up millions for the owners thereof. And as he spoke he looked into the faces of ministers and laymen filled with a deadly fear that such a step would be to the advantage of the Germans and to the damage of the Allies. Doubtless many peered into the future and saw great German armies overrunning our own land, and so no answering throb went back from them to the speaker who was telling them with all the intensity of his nature how in his judgment the awful war now scourging Europe could be brought to an end.

Doubtless an editorial in a New Haven daily paper the next morning expressed a wide-spread feeling:

"To say that the war could be stopped in two months if the neutral nations would unite to forbid it is as senseless as it would be to say that a person seriously ill with typhoid fever could be made well in 24 hours if a dozen physicians should unite to so determine. It may be perfectly true that proper public sanitation, and proper observance of the laws of health, would have made the contraction of the disease impossible. But here is the disease, and it must run its course.

"It would be well for any in whose minds the argument of Dr. Aked has caused questionings as to whether the war might not have been prevented between the closing days of June and the opening days of August to read carefully the readily obtainable diplomatic documents which were interchanged by the nations now involved in the few weeks before the war began. Then let them read 'I accuse,' a fairly startling arraignment by a German of his nation for its precipitation of the war. Then they will realize something of the impossibility of stopping it now.

"And there are those on both sides, men as earnest and sincere as the speaker of last evening, who are as convinced that their cause is righteous as he is convinced that the war is unrighteous. They are giving 'the last full measure of devotion' to the cause in which they firmly believe. It is cruel indignity to their faith, it is inhuman disregard of their sacrifice, to utterly condemn the cause. It is a terrible war, from which humanity reels back in sickening horror. But it is at the same time a producer of the supremest examples of devotion, heroism and sacrifice which the world has ever known.

"Again, while this war may have been, by strict construction, unnecessary, it is not therefore impossible of good results. There are still many who, even amid all the talk and preparation for endless war as an aftermath, hold the faith that a war to kill war is possible, and that this is the war. If such it is, it may be an even longer war than even the most pessimistic have feared. It must complete its work."

Despite the fact that Dr. Aked had hearers so intrenched against him, there was no address given at the Council which drew forth applause so frequently, and at the close it was so prolonged that he arose and bowed in acknowledgement thereof.

At the hotel that night, where many leading men of the denomination had rooms, while many were refusing to accept its conclusions the universal acknowledgement was that it was nevertheless a great address.

It is worthy of note that Dr. Gladden expressed himself as holding, in the main, with Dr. Aked, though he did not believe that the war could be ended in so short a time as two months. His words in that connection, in part, the day the resolutions as to armaments were being discussed, were: "I do feel, however, that the neutral nations ought to do something, and ought to do it soon. We ought to have done it before this. I believe that this country is in a position to take the lead in starting a movement seeking to interest friendly nations in the peace cause, and if presented before the people of the world it might be a step toward ending the war."

This, of course, is not what Dr. Aked suggested. He suggested practically that the neutral nations have nothing to do any more with the warring nations—that so far as getting anything from us and the other nations, it should be as if we did not exist. Of course it would bring the war to an end soon. No one can be so foolish as to say that it wouldn't. And the columns of The Pacific are open to any one who may be rash enough to attempt to show that Germany would be advantaged if the neutral nations should stand unitedly and determinedly for justice in the final settlement. It cannot be shown! It is an impossibility!

Of course, the neutral nations would suffer not a little if they were to take such action. For awhile trade far beyond that in munitions of war would languish and financial ruin might come to some. But Jesus of Nazareth suffered when he went to Calvary. Are we ever going to live according to his teaching and example?

NATIONAL COUNCIL NOTES.

The National Council will meet in Los Angeles in 1917. The vote was taken when 450 of the delegates were in the room and stood 255 for Los Angeles to 195 for Chicago.

The report of the commission on the realignment of the missionary societies working in the home land was adopted with only a small opposing vote as to certain features, and was afterward unanimously approved. The transfer of the Sunday School Extension Work of the Sunday School and Publishing Society to the Church Extension group was not made mandatory, but was left for future decision by the newly constituted boards and the commission.

The New Haven Register said concerning the National Council the evening of the closing day: "It has been a great occasion. Though distinctly a church event, and though directly connected with only one church body out of the eight or nine represented in this city, it has absorbed the attention of all of New Haven. The reflecting people of the city have realized that this is a historical body whose roots are in the beginnings of this community, and that its gathering here has been a matter of common, not of narrow denominational interest. It is proper here to compliment New Haven on its support, its hospitality, its evident interest. These have been wonderful meetings, and for the privilege they have brought to us New Haven thanks the great men of Congregationalism. It has been a Council of deep thought and high resolve, of progress and of promise. To participate in it in even slight degree has been an inspiration. New Haven will not soon forget it; New Haven will never lose the impress of it. The community's generous hospitality has been to it not only a credit but a benefit. The possibility of entertaining angels unaware is not, as many can testify, a thing wholly of the past."

It has been remarked elsewhere in The Pacific this week that no public speaker had had in recent years, perhaps, so hard a task as Dr. Aked had at the National Council. The statement needs amendment. Dr. George A. Gordon of Boston had a harder task. He followed Dr. Aked that evening, speaking on "Our Conflict and Our Resources." It was an able address, but it didn't grip as Dr. Aked's address did, and more than 500 persons left the hall during its delivery. Dr. Gordon should have been placed first on the program; Dr. Aked, second, and not one would have gone out. Dr. Gordon's address was a somewhat philosophical consideration of the tendency of evil to destroy itself. He used a manuscript; but the use of this would not have made the address ineffective if it had not followed one which compelled people to listen with great interest no matter how much they differed with the speaker as to his declarations—and if he had made himself heard. Undoubtedly the fact that at least one-third of the persons

in attendance could not hear Dr. Gordon accounts considerably for the stream of departures. But they arose in all parts of the hall and went out. The program committee, doubtless, will strive to select hereafter as speakers men whose voices will fill the hall in which they are expected to speak; and will have learned also not to place the essayist after the orator.

On Saturday, October 23, one of the New Haven daily papers, the Journal-Courier, had the following editorial note under the heading of "A Notable Invasion": "Tomorrow the pulpits of the five leading Episcopal churches of this city will be filled by five of the visiting Congregational ministers. Too much significance, too much hope, cannot be attached to this righteous invasion undertaken as it is by the consent of the presiding bishop of the diocese of Connecticut, Bishop Chauncy Brewster. This will give the people of New Haven a practical object lesson in the wisdom of church unity for which the Rev. Dr. Newman Smythe is laboring with such devotion and skill. Fifty years ago, perhaps twenty-five years ago, the proposal to throw open the pulpit of an Episcopal church to a minister brought up in the Congregational faith would have been viewed as Sunday band concerts on the Green were viewed then. Timid people, people still under the thraldom of sueprstition and bigotry, would have looked for the wrath of the Almighty to assert itself. Today the fact is viewed in the light of a great emancipation from narrowing and demoralizing influences, an awakening to the call for real brotherhood, the practical enforcement of the underlying fundamentals of the Christian religion. It does not require the warning of the prophet to tell these churches that they will themselves be the stronger for having yielded to this mighty instinct, and that those who do the visiting will share equally with those who extend the right hand of fellowship." We observed, however, that in the announcements in the columns for church services, it was not stated that the visiting brethren would preach or give a sermon, but the word address was used in each case. In the announcement of the Episcopal church in which the rector himself was to conduct the full service the word "sermon" was used. Nevertheless it was a big step forward into the light.

Under the caption, "A Recognition," the New Haven Evening Register said: "Not many times in its history has Woolsey hall had its capacity so taxed as last night. It is probable that a building seating a thousand more would have been abundantly filled. It was an impressive gathering, such as New Haven seldom sees. What was the occasion? Aside from the attendance which the National Council provided, this audience came from New Haven and vicinity. But however it was made up, it was there because of one speaker—Principal Booker Washington. It had other rewards for its presence, but it came and listened as a recognition of the achievement and merit of the negro race in America in the past half century. It sat in a sort of awe at the feet of a man who, once a slave and sold as property, has developed into a leader, a master of a race, a maker of a new empire. It paid its tribute to the spirit in which this man rejoices that he is a negro—because, as he puts it, 'I belong to a race which has battles to win, obstacles to overcome, history to make.' That is the spirit of human endeavor which has made the world move forward. That is the spirit which commands conscious or unconscious recognition and praise. And one should not forget that the negro race represents more than mere indomitable will. The complement of Booker Washington, the complement of the messages of the speakers in all these American Missionary association national gatherings, is always a group of the finest and sweetest singers from the finest university America has for the negro. Never did Fisk university send a better group than was heard here yesterday. They gave music such as sounds the deeps of the soul. It is no freak of nature that the negro can so translate soul into sound. It is a subtle proof of the artistic, the ideal, the inherently noble, the triumphantly immortal side of him. Taken as a background to the message of such prophets of the race as Proctor and Washington, it is proof to the thoughtful listener that after all, what seemed the great crime of America against her sister land of Ethiopia shall be turned into a mutual blessing."

DR. AKED'S IMPRESSIONS OF THE COUNCIL.

First impressions are just first impressions—and first impressions must be taken for what they are worth. But my first impressions of the National Council of Congregational Churches are so fine, so happy, that I gladly obey the commands of the editor of The Pacific to set down in writing something of them before the freshness passes away.

What was it friend Slender said to Justice Shallow? "If there be no great love in the beginning, yet heaven may decrease it upon better acquaintance." And I suppose there is nothing amiss in my confessing that so far as I was concerned there was "no great love in the beginning." That is to say, I went to the National Council a stranger. I had never been before. I had not been to a national convention of any one of the religious bodies in this country. I went strange to the purposes and proceedings of the Council, strange to its methods, as well as to the men and women of whom the Council is composed. At first I felt out of things. I felt lonely and dull and stupid. It was, however, this loneliness and dullness (and, I hope, stupidity) which it pleased heaven to decrease on better acquaintance. I came away very grateful to the members of the Council. I came away having breathed the breath of a new life. And now here at home and my first Sunday's work over, instead of feeling as Mondayish as a self-respecting city pastor ought to feel, I am still reveling in the airs which blew upon my soul during the great days at New Haven.

I was impressed by the massed ability of the Council. Things moved on a high level. The discussions were lofty. There was an entire and very striking absence of pettifogging. All the time I was wondering who had killed the Bores and when they were killed. Eloquence is always very hard to bear, and I found myself praising God because men only spoke when they had something to say and not at all because they wanted to hear themselves talk. The Council had met for business. The delegates had come to do business. They set themselves to do it in a business mood, adopting business methods. That dreadful person who has breathed miasma upon conventions and councils and congresses time without mind, the stickler for the dot over the "i" and the crossing of the "t", who swallowed the constitution and whose face shows that the by-laws are breaking out all over him, simply was not there. There were few great speeches. There was an abundance of great purpose, and just as much common sense as was needed to set the purposes to work. The handling of the Council by the Moderator was faultless. Of his work the

perfect word of praise may be spoken, namely: "It could not have been better done."

Two years hence the Council is to meet in California. From this moment onward we shall need to bestir ourselves if we are to do one-half as well as the Council of New Haven. C. F. A.

BOOKER T. WASHINGTON'S ADDRESS AT THE NATIONAL COUNCIL.

What The Negroes Have Accomplished And Are Accomplishing.

The evening that Booker T. Washington, the eminent negro educator, spoke there were at least 2500 persons in attendance. His address was statesman-like. He said in part:

"A few days ago I visited a little colony of black people near Mobile, Alabama, several of whom were born in Africa, and came here on the last slave ship to reach America. Several of the older people still survive and tell interesting stories about their early and varied experiences. A little way from the colony may be seen the hulk of the slaveship on which they were brought to this country.

"This has occurred practically within a single generation. What a transformation has been wrought in my race since the landing of the first slaves at Jamestown and the landing of the last slaves at Mobile. This transformation involves growth in numbers, mental awakening, self-support, securing of property, moral and religious development, and adjustment of relations between the races. To what in a single generation are we more indebted for this transformation in the direction of a higher civilization than the American Missionary association?

"No one, of the religious organizations which have engaged in the work of educating the negro, has done a more useful work than your association. You are maintaining more schools for the higher and secondary education of the negro than any other board or association. I have had opportunities to visit practically every negro institution in the country. In so doing I have been very favorably impressed with the good work which educational institutions under the auspices of your association are doing. I have in mind not only the larger and more prominent schools, such as Fisk and Talladega, but also the smaller and less well-known institutions.

"Fifty years ago the education of the negro in the south had just begun. There were less than 100 schools devoted to this purpose. In 1867 there were only 1,839 schools for the freedmen, with 2,087 teachers, of whom 699 were colored. There were 111,442 pupils; 18,758 of these people were studying the alphabet; 55,163 were in spelling and easy reading lesson classes; 42,879 were learning to write; 40,454 were studying arithmetic; 4,661 were studying the higher branches; 35 industrial schools were reported, in which there were 2,124 students who were taught sewing, knitting, straw-braiding, repairing and making garments. In 1915 there are almost two million negro children enrolled in the public schools of the south, and over 100,000 in the normal schools and colleges. The 699 colored teachers of 1867 have increased to over 34,000 of whom 3,000, are teachers in colleges and normal and industrial schools.

"When the American Missionary association began its work among the freedmen there were in the south no institutions for higher and secondary education of the negro. There were only four in the entire United States. In 1915 there are in the south 50 colleges devoted to their training. There are 13 institutions for the education of negro women. There are 26 theological schools and departments. There are three schools of law, four of medicine, two of dentistry, three of pharmacy, 12 state agricultural and mechanical colleges and over 200 normal and industrial schools."

THE WORK OF AN INSTITUTIONAL CHURCH AMONG THE NEGROES.

For twenty-one years the Rev. Dr. Henry H. Proctor has been doing a great work among his people in Atlanta, Georgia. He said in address, concerning his work, at the National Council:

"More than forty years ago I was born in the backwoods of Tennessee, ten miles out from any railway station, and I was 12 years old before I saw a railroad train; but through the teachers in your Fiske university, the best school in all the world for the higher education of the negro people, I came out of the backwoods and saw the light. Twenty-one years ago I left Yale university, coming here from Fiske university, to go down into the heart of the south, and I found my way to the biggest city of its size in the country, Atlanta, where I have been working these 21 years. The American Missionary association realizes that if you would save the negro people you must not only train their hands and brains, but also touch their hearts, so they put in the heart of Atlanta, one year before I was born, a little church which has had a remarkable history."

Dr. Proctor proceeded to describe how the idea of starting this little church had originated in New England, and how the first few pennies toward its founding were contributed by New England Sunday school boys. In the south, he said, there were lazy people, both white and black, but he assured the audience there were no loafers in connection with the little church. The first temperance society in Georgia had been started in it, and Georgia has since gone dry, in fact one could now ride all the way from Washington to New Orleans without being able to buy a drink. The little church had put the brewers on the run, and they were headed towards New England. It had 1,000 members and not a single black man member of it had ever been charged with that crime that so stirs Southern blood. So if the church could be extended throughout the South, the Southern situation would be saved.

Dr. Proctor then explained the workings of the color line in Atlanta. It could be confronted, he said, from the top of the skyscrapers to the basement. Mr. Carnegie had given the city $100,000 for a library, but the colored people were barred from it. The little church had since created a library of its own and had 3,000 volumes. It also has a gymnasium. Dr. Proctor said he was opposed to the amalgamation of the races and that he was in favor of the colored race rising on its own spurs and on its own colors. He said that the little church had saved Atlanta from a second riot quite recently by one of its members securing a meeting of committees of the black and white people to arbitrate a property difference that threatened a terrible riot, the black people having armed in preparation for such an outbreak. Racial war had practically been averted. "You have heard about the Frank case," Dr. Proctor said. "But

not heard probably that Mary Fagan was the 19th working girl found dead on the streets in the city of Atlanta. The other 18 were colored girls; they were black girls. Within the period of 18 months there were picked up on the street 18 colored girls with their throats cut from ear to ear. It was clear to me that all these girls died fighting for their honor. When these things occurred," Dr. Proctor continued, "they realized in the little church that something must be done. They established in connection with the church a girls' home, where for 15 cents a day they could get necessary comforts." The little church is regarded as one of the real solutions of the colored question in the South.

A PLEA FOR MORE RESPONSIBILITY FOR THE INDIAN SO THAT HE MAY CARVE OUT HIS DESTINY.

Among the speakers at the Congregational National Council in New Haven was Henry Roe Cloud, of the Winnebago tribe of Indians—a graduate of Yale University. He said in the course of an able address:

"If the Indian does not carve out his own destiny, he is doomed to extinction. The world long ago concluded that experience is the best teacher, but the United States government has never given the red man the privilege of wielding for himself the tool of personal liberty and economic freedoom. Yet unless the Indian can do something for himself he cannot command his own destiny. Up to 1826 the government pursued the policy of extermination in regard to the Indian race. Then when it discovered that to do away with one Indian it cost a million dollars, it decided to put the Indians on reservations and pay them annuities. But then it saw that that land was good to look upon and much to be desired, and so determined to remove the Indians from the east of the Mississippi to the west. The dissatisfaction expressed by he Indians, cost the government three quarters of a billion dollars through the Indian wars and civil expenses."

The present policy of segregation, the speaker atacked as a method by which the Indian has nothing to do, no business affairs, and nothing to give him initiative and independence to shape his own destiny. "The government," he said, should put power into the red man's ship so it will run on its own steam. A change in the Indian bureau in government is needed. You can't expect one man to look after a billion dollars worth of property all alone, and have that property well cared for. There should be one commissioner, high salaried, to look into the agricultural interests of the Indian; another commissioner to arrange for his education; a third to care for his property; another to care for his legal interests, and another to consider the health and sanitary matters on the reservations. And the chief aim of these men should be to utilize the Indians themselves in solving their own problems. Tecumseh, Red Jacket, Black Hand, Red Cloud, and such, have been among the great leaders of the Indians in the past; and there are still in the race men who may be trained for leadership. The successful missionarines among the Indians attribute a large part of their good results to the fact that they find native teachers and workers to assist them. This method used in accomplishing a religious awakening among the Indians, might well be used in an industrial awakening. More responsibility is what the Indians need. Tax them, if you want, to pay for public highways and public schools, or for whatever funds are needed. Too often the Indians are allowed to live in a lawless state, because the local officers lack money to push any prosecution." In closing the speaker urged the Congregational Church to help in a movement which would lead the Indian to full citizenship in this country and in the kingdom of God.

A DAY OF GREAT OPPORTUNITY IN THE FOREIGN MISSIONARY WORK.

The last two days of the National Council at NewHaven were given principally to the work of the American Board of Commissioners for Foreign Missions. One of the principal addresses was by President Moore, who said in part:

"Of all the aspects of the contacts of Western nations with the Oriental peoples, which have of late become so multifarious and have had such vast effect on the transformation of the East, the one which these contacts seem now to have have brought is the cause of missions. The one which has least to take back is the cause of missions. The one which can have most confidence in its principles, so only that we are true to them, and most assurance of its results, is the cause of missions. The one which can contribute most to the recovery of the prestige of Christendom is the cause of missions.

"It is but a commonplace of missionary history that the times of the distress of the nations to whom we have ministered have been the times of the enlargement of our opportunities, of the throwing down of barriers, of the turning of the hearts of the people to us, as they had not been turned before. The worst periods of suffering in our mission fields have been the best times for the spiritual influence of our work. After such periods have come almost invariably great harvests. It is true that in fields whose very names haunt us in these days, our regular church work, our organized school work, is all suspended. No one can see when or how it is going to be resumed. In some places the buildings, fruit of the self-denial of Christians both here and there, have been destroyed. Not only so, but the staff of workers, men and women of the highest training and character, have been murdered. The people for whom they and our missionaries labored have been driven into exile or to death itself.

"It is quite natural that those who desire no freedom or enlightenment of those over whom they rule should not look with favor upon our work. It is not possible that such an example of the meaning of Christianity as that offered by the missionary community at Van, as it sought to shelter and to feed and to heal the wretched of one party in this conflict, just as faithfully as the other, of Miss Graffon when she refused to leave her little company of women and girls as these were being driven off to death or a worse fate—such examples, I say, will not be lost. Such a spirit must conquer the world.

"There has been perhaps no moment since the beginning of the world war when it would have been more difficult to utter any forecast as to what the issue of the conflict is to be. Nor is it part of our duty here to make any such prediction. Still less is it our province even in the sight of monstrous wrongs to speak in bitterness. 'Vengeance is mine, I will repay,' saith the Lord. There are certain things which have happened in these last fifteen months which are so awful that to be connected forever in the memory of the human race with responsibility for them is punishment enough. The issues of the war must profoundly affect the influence which Christian principles are hereafter to exert, both in Europe and America and in the

remotest portions of the mission field. Earth's greatest empires may have their day and cease to be. But of God's Kingdom there will be no end. In God's sight a thousand years are as but a day. We have been too confident perhaps that his Kingdom was drawing near. Words which we uttered but two years ago now seem like the speech of children, so profound is our disillusionment. Perhaps now we are in turn too much depressed. God's thoughts are not our thoughts, fortunately. Unaltered by our own weak faith, inseparably bound up with the progress of human events, yet divinely certain when all things human are unsure, the Kingdom comes. The age-long prayer of Christians which the Master himself taught: 'Thy kingdom come.'—will be fulfilled. That fulfilment will exceed the highest hopes which any of those who have thus prayed have dared to cherish. 'God shall wipe away all tears from their eyes.' The kingdom of the earth shall become the Kingdom of our Lord and of his Christ, and he shall reign forever and ever."

Rev. Lucien C. Porter of Tungchow declared that China is yearning for character, both national and in the individual, and is hoping to find it in the Christian religion. He told of his experiences with the different classes, the students and literary men, the ordinary business men and the farmers all of whom are searching for something that they have not known before. "In the overturning of the government," the speaker said, "they see great hope for the future, but they realize that there is weakness still, and unless there is some greater power and stability upon which to build, they are doomed. And this power they are perceiving to be the principles of high character and morality, which they have scented in Christianity. China is now on a quest for character, and what is she to find? She may hear many voices, but whose responsibility is it that she shall have a share in that which has been so richly bestowed here? Instead of converting a handful of Chinese, there is opportunity to convert hundreds. Whole hamlets and cities should learn to follow Christ; instead of merely one household learning of Him. China has been swept of the evil spirits, superstition, ignorance, and false pride, and is waiting to be occupied."

Dr. William M. Tumbro, of Madras university, India, spoke on conditions there:

"Five significant tendencies today," he said, "suggest that a new India is being evolved: 1.—The remarkable loyalty of the Indian people to the British throne in these days of tumult. 2.—The passing of the old spirit of subserviency and a marked stiffening of the back-bone. 3.—The progress of the social reform movement as evinced by the increased emphasis on the education of women, abolition of caste, uplift of the depressed classes, and postponement of marriage to a more mature age. Religious unrest as evidenced by the large number of new religious movements within Hinduism and the remarkable mass movements in some parts of India which bid fair to sweep castes into the Christian church and, 5, the unprecedented increase in education during the last ten years.

"The Chrisian college fosters loyalty to the King; prepares the way for a manly and intelligent independence; aids in all movements looking toward the social uplift of the people and promotes a fellow feeling between members of the several castes.

"Located in Madura, a city of 150,000 inhabitants, a city which has been for 3,000 years the political, intellectual and religious capital of southern India, a city with a great past and an embarassingly great future, a more strategic college center could hardly be found in all India. The American college plant comprises 40 acres of land, three good college buildings, two bungalows and a fair equipment. Affiliated with Madras university as a first grade college, it has a staff of six American and 13 Indian professors in the college department and 23 Indians in the high school. During the last 10 years the budget for ordinary expense has risen from $5,000 to $25,000, of which $10,000 was met from tuition fees, $5,000 from government grants, and $10,000 from American Board appropriations."

Rev. Frederick P. Beach used to be an electrical engineer. Now he founds and runs a village school and country church which are helping to electrify the country around Dionglo in the Foochow Mission. He got his training in the University of Michigan and at Union-Seminary. Mr. Beach said at the meeting Tuesday in telling of his work in China:

"Foochow is four hundred miles from Shanghai and the same from Hong Kong. Therefore I am a Southern Chinese. If you ask me what will be the effect of Yan Shi Kai's taking the title of emperor, I, as a Southern Chinese, reply that there will be no difference inasmuch as Yuan Shi Kai has been emperor all the time. But this is not to say he is not a good man. He has always been friendly to Christianity and has steadfastly set his face against the reinstatement of Confucianism as the State religion, though a Confucianist.

"For all these seventy-years the American Board has been in China the Confucian scholars have been as indifferent as a stone to our preaching. But now when Mr. Sherwood Eddy comes to town, as you know, magistrates and governors open the meetings and recommend Bible Study to the educated, cultured blood of China. Mr. Eddy knows and we all know, that back of his meeting was one of the finest bits of interdenominational co-operation and preparation that has ever been made. But not a step could have been taken had it not been for the new religious liberty. A Christian student can now aspire to almost anything in the nation."

"But what has this to do with a country missionary? Everything. Down to the farthest village in China, the new ideas have spread. When we opened our boy's school to teach English in Diong Loh, the government school students came to us in a body. I think I never told one he had to come to church, but the knew the way of mission schools and came.

"When the city, a county seat of 17,000 people, held a fuo-do festival or time for ferrying the souls out of hell, we supposed our new foreign house would be passed by the greater attractions. But not so, every country cousin who came to the festival must be shown the wonderful foreign house, with clean floors, glass windows, spring beds, and most wonderful of all the little white American baby that couldn't talk English but talked Chinese like their own children.

"When old father Hartwell, pioneer, and his wife went to Diong Loh sixty years ago to live, they were cursed and insulted. Mrs. Hartwell had a little cupola from which she could gaze on the green fields. They stood it five years, and went back to Foochow and ever since Diong Loh has been called stony ground. After we had a few months in Diong Loh I was going out to a country church. Down the street came running a band of little ragged boys. "Foreign child, foreign child,' they cried. Then they got nearer.

"Oh," said one "Its only our foreign child."

Down in front of us lives a gentleman, a clerk in the Courthouse. His mother, "Grandma" has reached the honorable age of seventy. So the family celebrated her birthday by giving her a three day theatre party in her yard. Grandma comes and looks over our fence and sees some timbers lying loose: "May I borrow those for my theatre stage," she asks "Certainly" we say. So American Board timbers help build Grandma's stage. We are good neighboors. On Sunday Grandma comes to church to see granddaughter who goes to the girls school on the hill.

"When we came to say goodby, the boys' school gave us a farewell reception, where the best people of the city came and presented us with Chinese verses.

"The day before we went, Mr. Ling, a well-to-do man, sat in my office fixing up some deeds. He paused a moment to say—'Mr. Beach, everybody on the street is sorry you're going home.'

"When we started down the street to the launch to leave for America, the schoolboys, seventy strong, marched ahead, firing firecrackers; all the women came to the doors to say goodbye to Mrs. Beach and the little 'foreign child's child.' And I said to myself—Sometimes I think it's big guns which kept us here; but it's a mistake. It's friendliness to "In His name."

The friendship China feels for America was the keynote in the message brought by Rev. Arie B. DeHaan, a missionary stationed at Tehchow. "The American ambassador in China," he said, " is the one bright spot in the intriguing of the diplomatic corps, and the Chinese trust him alone of their representatives from foreign countries. The British they distrust because of their interest in the opium traffic, the Germans they hate because of their Oriental policy; and the Japanese they look upon as a serpent in the dark. But they know America is not looking for selfish interests. The missionaries made friends with the Chinese, not because they are Christian, but because they are Americans. To say 'I am an American' opens the way to a hearty reception of any class. It is therefore more America than the Christian church that is extending the evangelistic power in the Orient.' The speaker pointed out the possibility of the attitude of China being changed through misunderstanding of some diplomatic error, and urged that as much as possible be done by way of Christianizing China while conditions for Americans in the field there were so favorable. The next ten years will provide the greatest opportunities ever possible for Christian work, he said.

"We hired thousands of Chinese to build our Union Pacific railroad. After the completion of this task our treatment of the men still causes us o blush in shame. The outrages committed upon Chinese manhood in the name of protecting our nation through immigration laws are enough to turn less great nations than China against us. Yet China believes in us.

America won China's heart through such significant, yes, strategic Christian acts as the return of the balance of the indemnity fund after 1900; the insistence upon the open door of equal opportunity for all nations; and by means of her attitude in the recent Chinese-Japanese controversy. China believes in America as a friendly, disinterested nation.

In my own rural district, typical of the whole of China, I have talked with officials, heads of schools, with military men, with common folks, and with one accord they have borne evidence of this feeling toward America. We have a remarkable illustration of the evangelistic power of a nation as a whole. Christian America, defective as we know her to be, is responsible for this marvelous outburst of good will toward us.

How long will it last? Who knows? What act of narrow minded politicians may destroy in a moment this treasure? We don't know. But there is one question which thoughtful Christians ought to face, namely, "What uses are the Christian forces in America going to make of this moral capital to win China for Christ?"

From a purely business point of view such a moral capital would be worth millions of dollars invested in advertising. The recent boycott of Japan with its accompaying commercial losses reveals the truth of this from another angle. The American business man needs to awaken from his indifference and build up an Oriental market based on this capital. But even more than our business men do we Christian men and women need to awaken. China can be won for Christ now. We on the field are doing the best we can. The moral sentiment of China is in our favor.

"To throw hundreds of thousands of dollars into China just now is good business for the King. It is strategic. Christ calls us to battle—not for a nation, but for the world."

ARE WE READY TO ADVANCE?

This was a question asked by Dr. Richards, the Secretary of the Church Building Society at the National Council meeting in New Haven. With reference to the past and the future, Dr. Richards said:

"The story of the Church Building society is one of steady growth. Its first decade was the period of infancy: it was weak and just learning to walk. Its next two decades were the period of youth. It grew into considerable strength and managed to get an income of from $30,000 to $50,000 a year. Since 1882 its record has been one of continuous progress. We have marvelled when, in 1882, the receipts leaped to $100,000 for building churches; and the parsonage loan fund then began to be gathered. We saw with delight the income mount above $200,000 in 1897. Fifteen years later we passed the $300,000 mark for annual income, and have twice exceeded that figure. The gains which have been made have not been easily won, but have been secured by steady, hard work.

"The work done by this society in a little more than six decades is much larger than that of any denomination anywhere near our size. For more than 30 years we have helped to build on the average two churches each week, and a parsonage every nine days. We have kept up this rate, with occasional fluctuations, in spite of the fact that the cost of building has greatly increased in late years and our aid is necessarily much larger than it used to be.

"Just now there seems to be a lull in our denominational progress. Only 90 new churches organized last year, when the average for the previous 10 years was 132. Ninety-three churches lost last year, three more than gained. The per capita gifts for benevolence has dropped from 52 cents per member to 43 cents. About 2,500 of

our churches reported no additions on confession of faith last year.

"What does this mean? Have our churches misunderstood the divine command, supposing it to be, 'Speak unto the children of Israel that they go backward'? We are called to increase our denominational strength, that we may do our share in the total work of the kingdom. We do not fight for an ism. We do not work to gratify any denominational ambition. But believing that freedom of faith, liberty of conscience and ecclesiastical democracy are safe and salutary everywhere, we press home the gospel message through our free church system. We shall be recreant to our duty, and untrue to our Master unless we rouse the churches to a new and great forward movement.

"In this forward movement, if made, the Church Building society stands ready to help to the utmost of its ability. But it cannot meet the splendid opoprtunities offered on every side without great addition to funds. More than 2,000 of our churches have no homes for their pastors. The churches are always knocking at our door appealing for help—329 applications last year—we could respond to only 232 of them. It cannot respond to the increasing and importunate calls for its aid unless it can build up into larger volume the already large permanent loan funds which we have acquired. We do not expect the churches to give the bulk of this. We shall be contented for the present if they come up to the apportionment mark in contributions. They are now sending a little more than one-half the appartionment. But contributions from churches and their affiliated societies provide less than one-fourth the money we put into church and parsonage building in a year. Not 25 per cent of our last year's receipts came from church contributions. Their gifts must be supplemented by large loan funds, if we are to help equip the churches for this new and great advance. The million and a quarter of permanent funds need to be doubled. The Methodists have a permanent fund of nearly $2,000,000. The Presbyterians have a permanent fund of about $3,500,000 from which the interest income last year was $158,000. We need to make an immediate effort to carry our loan funds up to $2,000,000 if we are to meet the opportunity which now offers. Such an increase, with the full apportionment given by the churches would enable us to do more than twice as much as we are now able to do. Its effect on our denominational life would be very great."

THE CHURCHMAN IN POLITICS.

The Hon. Henry M. Beardsley of Kansas City, the Moderator of the Congregational National Council, spoke at one of the noon-day meetings in New Haven in part as follows on the topic, "The Churchman in Politics":

"The church is organized with the definite purpose of bringing 'The Kingdom to dwell among men. Now the Kingdom can never be established on earth unless men are at right relationship with one another in their work. Work is one of God's great blessings to man. It was intended to be so. Through it every man becomes a creator. In it he has the consciousness of helping to make the substance upon which individual and social existence rest. In it he finds exercise for his faculties. Under right conditions it brngs him deep and satisfying joy. A world at work, as the creator intended it, would be a happy world. 'There is no higher material happiness than that which comes from the consciousness of work well done.'

"In the first place, I maintain that there is not sympathetic relationship between the church and the industrial world, because the church has not as yet sincerely desired it. The Congregational churches of America determined at Boston in 1910, so far as could be determined by convention declaration, that the Christian Church must concern itself with industrial problems. But the great body of the membership of the churches do not as yet know this fact. These declarations, until this time, stand in fact as the report of a committee, adopted largely as a matter of form. The committee were very sincere about the matter. The Council could not refuse their recommendation. Individual ministers and laymen rejoiced in what was done.

"The primary need is for education within the church. I wish the declarations adopted in Boston in 1910 might be framed and hung upon the walls of every Congregational Church in America. I wish the ministry would preach concerning those declarations to their congregations more frequently. I would that there could be established among the laymen of the churches a place for meeting with men of the industrial world on such terms and under such conditions as would bring out the facts concerning the life and hopes and ambitions, limitations and defeats of men who toil under present surroundings. I would like to see the same determined purpose among the laymen in this matter as has come in recent years concerning the missionary work of the churches.

"I believe this is a field preeminently for leadership by the laymen. The questions involved concern them in their every day lives. The great words of the prophets of old testament times had to do with these questions. The breaking down of efficient social systems, the perils of the state, the failures in religion—all these were shown to result from industrial wrongs. Let the men then who control affairs in state and municipal government and in business enterprises lead the way in the doing of right deeds.

"I have already suggested the leadership which many of us wish the ministers might take; I wish, also, that it were possible this coming year, to interest in every church of our denomination in our land, a man or group of men by way of leadership. Then let them see to it that there is an open forum arranged for—bring in from the industrial world those who have part therein, and get their viewpoint—accumulate some literature that may be made available to all as the study goes on. I would put on the table of every layman our Congregational Church papers and 'The Survey'; I would have each group communicate with our Assistant Secretary, Mr. Atkinson, getting from him the assistance which he will be able to give.

"Secondly: Let the church openly join in the call for such legislation as will do all that can be done through law, to better conditions. I grant that what is being done along the line of better laws is, in large part, the result of the teachings of the church; but the industrial world would be drawn to the church, if it should see the latter in open demand for remedial legislation.

"If the man of one church would at set times meet with the men of the other church much more could be accomplished. Let the theme for the evening be that we are considering now. It will be understood that while those who meet are of different callings, primarily they

are all men of a common church, desiring to work together to the accomplishment of certain ends. I am sure both groups of men will be the wiser for such companionship, and out of it will certainly come a feeling of comrad ship in a common task—one which is for both well worthwhile.

"Now I say the right churching of a city in this Christian spirit of co-operation, and the common desire for the planting of the church in every needed spot, and of adequately maintaining it there, will in and of itself both create the larger opportunity for the cultivation of the sympathetic spirit between the membership of the churches of all stations and employment, and will encourage the belief in the industrial world in the kindly purpose and intent of the church. It will give great opportunity for exchange of views between those within and those witho the industrial sphere. I would urge upon our laymen of the Congregational Churches everywhere, to have an active part in this movement."

AT THE HEART OF THE COUNTRY.

The foregoing was the subject of an address at the Congregational National Council by the Rev. J. E. Kirbye of Des Moines, Iowa. He said in part:

"Some two and one-half years ago a committee of Englishmen visited the United States to make some observations concerning the influence of the foreign population upon American ideals. I happened to be in London when this committee returned. Some of their observations were published in the daily papers of London. I remember one of them said that he was disposed to question whether the United States was solving the problem in the great centers of the east. It was still an open question whether our American ideals were winning in these centers. But when he went to the middle west and studied the problem there he felt that the heart of the country was still sound and that in a splendid way it was making good. I do not pretend to pass upon the accuracy of these observations as to the east, but I am very sure that the civilization of the Mississippi valley is sound and that morality and righteousness are triumphing in a splendid fashion.

"Congregationalism in the middle west is a product of the missionary impulse of New England. It is a child of the spirit that organized the American board of commissioners for foreign missions and the Connecticut Home Missionary society, thereby hoping to do its share in the redemption of the world. The spirit in the churches which was making the colleges and seminaries of New England and preparing them as centers of missionary enthusiasm was projected into the early life of the Mississippi valley and beyond and from Ohio to the Rocky Mountains there has come into being a religious life as a testimony to its vitality and power.

"With the strength which we possess at the heart of the country, one of the great contributions of Congregationalism to the coming civilization of God should be made. Here is the garden spot of the continent. The economic resources are increasingly significant. Cities are multiplying and farm lands are becoming more valuable. We are among the pioneers and our record is a worthy one. Into the middle west we have poured treasure and devotion. The stories of these ventures of faith have already been told. In the bleak and long stretches of the Michigan woods with frontier settlements here and there, our miners have gone with the Gospel of hope. Into the mining camps and across the stretch of the fertile prairies of Illinois and Ohio, upward—in the towns and cities we have gathered the people together in strong and living chords of fellowship. Whether it has been the Home Missionary working alone in a distant field or in the crowded city where opportunity calls and duty is imperative, our Congregational Church Building society has gone to make possible a building suited to the needs. Hundreds of church spires throughout the middle west are a testimony to the value and need of its ministry. It is in this way that we have been able to send rich red blood into every part of the body.

"These efforts are an illustration of the value of missionary effort. Our churches are now giving back to the world the same missionary enthusiasm. They are furnishing candidates for the ministry and contributing mightily toward civic and social uplift. Dr. Storrs, of the Church of the Pilgrims, Brooklyn, was fond of saying that home missions had saved the Union, and he referred, of course, to the part which our churches had in the middle west preceding the Civil War. Out of the struggle the spirit of the Pilgrims has come to grapple with the problems of social uplift and civic betterment and no finer contribution is being made. I come from a city of a hundred thousand inhabitants that does not have an open saloon nor a bawdy house, nor a gambling hell, and where the law is enforced regarding these things as well as it is regarding other violations. Our churches are supporting charity and philanthropy and our ministers are interested in all the affairs of the community that make for betterment and progress."

NATIONAL COUNCIL HAD ORATORY BUT NO VISION OF LEADERSHIP.

The New Haven Journal-Courier remarks editorially:

"Hundreds of people of various denominational sects and interests crowded Woolsey Hall, Friday evening, to listen to what two notable delegates to the Congregational council had to say about the state of the world at the present moment, the Rev. Dr. Charles F. Aked, of San Francisco, and the Rev. Dr. George A. Gordon of Boston. The topics assigned them, or selected by them, justified the belief that the vast European war would provide the foundation for their remarks. It did, and, while Dr. Gordon let it be known at once that he was not in sympathy with the views of Dr. Aked, he did not permit himself, beyond a few sharply expressed words at the outset of his address, to depart from his carefully prepared essay.

"What the large audience really got was a fine and impressive display of oratory, but the note of distinct leadership which so many went to hear was lacking. Dr. Aked is an orator of the first order. He has not the melodious vocal organ which adds such charm to the speeches of Mr. Bryan, but his vocabulary is fully as masterful and his personality as commanding. In fact, he is a finished performer, makes his points with telling effect and iterates and reiterates in a manner to drive them home. The reputation of Dr. Gordon is of long standing. He is a man of deep conviction and great moral courage. These are the qualities that have advanced him to the front among the forceful Congregational ministers of the country. Totally unlike Dr. Aked in style and temperament, he could,

nevertheless, had he seen fit, have thrown aside his manuscript and stirred his audience to heights of great enthusiasm by expressing the thoughts upon the war which are obviously his. The theme of Dr. Aked's address was in reality "a plague upon both your houses" when one expected a partisan point of view. His insistence that the neutral nations of the world could terminate the war in two months was elegantly phrased, but it did not convince. Aside from the few impromptu remarks provoked by Dr. Aked's address in opposition thereto, Dr. Gordon might easily have taken for his subject: 'The wages of sin is death.' His address was in reality a sermon preached to his fellow clergymen.

"We repeat that the exhibition was one of oratory, not one of leadership. The note for which the country has been waiting was not struck, and, while this may have given the great majority of those present a keen sense of regret, we question whether they were justified in expecting it. It is much more likely to be true that the situation is not yet ripe enough for the formulation of the note that is to produce the leadership for which the bleeding world is waiting than that the man with the note in his possession has simply not yet been given his chance to sound it. In other words, the world still stands aghast at what is going on in it and can find no words either to adequately express its horror or point an escape. Too many traditions and beliefs have gone into the scrap heap to permit even the best of our thinkers to make themselves heard and understood. A new and better school of thought and speculation must be organized out of the ashes of the war to which all point with such horror before a guide-post to a wiser and saner civilization can be set up. That is why practically all of the public addresses which concern themselves in one way or another with the war finally take on the form of oratory and fail to disclose the vision of leadership. This does not mean that our philosophers and scholars have become helpless. It may mean that they are convalescing from the great blow which has been directed at them. With their complete recovery will come an understanding which will express itself in the light of revelation. Then oratory and leadership will revive their historic partnership."

COMPROMISE RESOLUTION ON NATIONAL ARMAMENTS.

At one of the business sessions of the National Council the following resolution drawn by Dr. Jefferson of Broadway Tabernacle, New York, was presented:

"WHEREAS, the great war now desolating Europe, has laid bare the fallacies which lie at the basis of the policy of armed peace, and has demonstrated the futility of gigantic armaments as the guarantee of International security and justice, and

WHEREAS, various forces are at present working mightily to sweep the American Republic into the same course of governmental action, which has brought upon Europe immeasurable disaster,

NOW THEREFORE, be it resolved that we, the representatives of the Congregational Churches in the United States, in National Council assembled, view with painful solicitude the organized and desperate efforts to stampede the nation, at this time, into wild and extravagant expenditures for ships and guns, and place upon record our earnest objection to the committing of our nation just now to a policy of so-called preparedness for which Europe is paying an appalling price. We appeal to the President of the United States and to the members of Congress soon to assemble to see to it that the enormous sums already appropriated for Army and Navy shall be more efficiently expended, and to bend the entire energy of our government, at this crisis in human history, not to elaboration of the enginery of destruction but to the working out, in co-operation with other governmens, of a plan of international organization which shall render the recurrence of the present world tragedy impossible."

There was considerable discussion at once and after about an hour and a half the resolution along with certain proposed amendments was referred to a special committee which the next day reported the following which was adopted:

"Whereas, the war now desolating Europe deeply concerns Christian people everywhere and has laid bare the fallacies in the policy of armed peace and has demonstrated the futility of armaments as a guarantee of international security and justice; and, whereas, we believe that God through this conflict is revealing the essential need of worldwide brotherhood and that no just and effective program for permanent peace can be made except in the spirit of the teachings of Jesus Christ; therefore,

"Be it resolved, that, recognizing the weighty responsibility resting upon the President of the United States and commending the wisdom and strength he has shown, we appeal to him and to the members of congress highly to cherish, in all their deliberations, the time honored position of this nation as an advocate of peace and to take no steps toward increased armament not necessitated by grave consideration of national defence. We urge them to bend the energy of our government at this crisis in human history to working out. in co-operation with other governments, a plan of international organization that shall render the recurrence of the present world tragedy impossible. We trust that nothing may be done which shall hereafter hinder the republic in an office of leadership of mediation to which in the providence of God she may be called.

"Be it further resolved, that we direct the executive committee of this council to co-operate with the Federal Council of Churches of Christ of America, the Church Peace union and with other Christian bodies of our own and foreign countries seeking to spread this sentiment in preparation for the new era of fellowship and to secure such action by our governent and by the governments of the world as shall bring about enduring peace, international good will and the resort to reason and justice in a court of final appeal."

This resolution came up finally for adoption after the present writer had left New Haven. A New Haven paper states:

Its adoption was without debate. It was said to be satisfactory to the delegates from the middle west, who urged against any increase in armaments, and the delegates from eastern and western states, who declared for an adequate navy and ample coast fortifications."

Dr. Carter, chairman of the special committee, said:

"The committee conceived it its duty to report a resolution to this body that should be based, in the first instance, upon the resolution and amendment already submitted. It also was instructed by the debate which was held and from that felt that no extreme position in the way of criticism of the actions of others was called for that should involve us in an unwise or impossible task of impugning the motives of an entire nation; that this resolution should be

positive and constructive, not only in what it recommends to those who are responsible for our government but also more especially in what it commends to our own interest and activity as a council. We have tried to keep this representation of values in recasting this resolution and in adding to it. You will see here indications of the priestly or Jeffersonian code; you will see some traces of the layman or Beardsly hand, and I suspect you will find indications of the redacteur's work."

"JAPAN'S PLAN TO INVADE AMERICA."

By K. K. Kawakami, Author of "American-Japanese Relations," "Asia at the Door," etc.

When I read the first installment of the story entitled "Japan's Plan to Invade America" in the newspapers fo Mr. W. R. Hearst, I rubbed my eyes and wondered if the story was not another nice scheme to push Mr. Hearst's pet idea of armament expansion. I said to myself: "The whole story must have evolved in the fertile brains of his highly imaginative lieutenants." For the life of me I could not recall any such story having been published in Japan, yet Mr. Hearst's newspapers claim that it is a translation from the Japanese. I went to the Japanese book stores in the city and asked for the book, but no one knew anything about it. Then I wired Japanese book stores in Seattle and Los Angeles and the replies were identical, "No such book."

I was at my wit's end, when one of the San Francisco book stores, which I had ransacked for the book, rang me up and said that a lone copy of the story was found among the dust-covered piles of discarded books.

Mr. Hearst was right! The book is now on my desk, and sure enough it is entitled "Nichi-bei Kaisen Yume-monogatari," the correct translation of which would be "The Dream Story of the Japanese-American War."

So far so good. But what about the National Defense Association which Mr. Hearst says is the publisher of the book? I sat down and consulted all the blue books, and year books, and directories of the Mikado's land, but not a word could I find of the National Defense Association (Kokumin Gunji Kiokai) so loudly heralded by Mr. Hearst's newspapers. Then I went to the telephone and rung up all my Japanese friends of the fourth estate and of officialdom, but none could enlighten me on the nature of this association.

The fact is that the National Defense Association exists only in the mind of the Japanese scribe who wrote the story and in the editorial vocabulary of Mr. Hearst's lieutenants. In the Japanese edition of the story no address is given of this military association, not a word of explanation is said as to its character. But the Hearst paper invests it with grave significance and tells us that the association is presided over by Premier Count Okuma and is composed of army and naval officers, as well as cabinet members and government officials. Certainly Mr. Hearst "put one over" on the original author of the story!

True, there is in Japan a Governmental board named the National Defense Board (Kokubo-kaigi). It consists of seven members, the Prime Minister being ex-officio its president. No one familiar with Japanese affairs can confound this board with the fictitious National Association of Military Affairs (Kokumin Gunji Kiokai) which is the sponsor for the Japanese-American war story, translated by Mr. Hearst's newspapers. Not even a lunatic can fail to see that no government will ever publish such a fatuous story with its own imprint. The Governmental board, the National Defense Board, was organized in March, 1914, while the book was published in June, 1913. There can, therefore, be no excuse whatever for linking the book with the defense board even in the remotest way.

The fact is that the anonymous Japanese author, hoping to make the book a financial success, was unscrupulous enough to publish the book with the imprint of a fictitious organization whose name, the National Association of Military Affairs, seems certainly high-sounding enough to lure the unsophisticated. To say knowingly that this association is a powerful organization composed of statesmen, publicists, and the officers of the army and navy, is a fabrication to be condemned in the light of editorial decency.

The English stock of American-Japanese war stories, highly amusing, though somewhat mischievous, is increasing year after year. In 1908, when Mr. Roosevelt sent a squadron around the world, an anonymous German writer published in London a pamphlet entitled "The War of 1908 for the Supremacy of the Pacific." Shortly afterward a more elaborate Japanese-American war story, "The Valor of Ignorance," appeared from the pen of Homer Lea, the self-styled "General," no one knows of what army. Then came the English version of "Banzai," a German book of much the same nature as General Lea's story. The latest contribution to the stock is "The United States and the Next War" by a George Lauferti.

What more natural than that some entertaining Japanese writers should emulate their American brothers (for the Japanese is highly imitative) and essay to produce marketable stories of American-Japanese war? The story translated by the Hearst papers was issued at the psychological moment when the California anti-alien land law had just been enacted. Moreover it had the imprint of a military association, apparently important, though really non-extant. For all these well-laid plans the book never attracted much attention and has already been relegated to the limbo of oblivion where it properly belongs.

Is the publication in New York of "The Valor of Ignorance," of "Banzai," of "The United States and the Next War," and similar other books, an indication that America is determined to wage war against Japan? If it is, then the appearance in Tokio of "The Dream Story of the Japanese-American War" must be an indication that Japan is preparing to fight the United States. As a matter of fact, the vagaries of the Homer Leas are about as representative of the sentiment of the American people as the day dreams of their Japanese brothers.

It is, however, significant that stories of Japanese-American war emanating from German sources, savor of an organized propaganda whose object is to estrange Japan from America and England on the one hand, and on the other alienate England from America. In "Banzai," for instance, it is plainly intimated that England betrayed the Caucasian race by entering into alliance with the Japanese. The book also tries to instill in the minds of Americans the idea of German friendship and to destroy the belief that the British and Americans are true brothers. Let us hope that the publication in certain American papers of a translation of the "Dream Story of the Japanese-American War" with false editorial statements, forms no part of an anti-Japanese propaganda engineered by any foreign power.

SOME FRAGMENTS.
From a Fragmentarian.

And I answered unto him, saying: "Nay, it is not so. I spake only for defense. How then sayest thou that I spake of aggression!"

And immediately he answered me, "But thou didst mean offense; thou hast aggression in thy mind, when thou pleadest for war equipment."

And again I answered unto him, and I was not meek in my spirit. "I shall be judged by what I say, and not by what thou sayest I mean. I say that I plead only for preparation for defense. Canst thou not understand words? How sayest thou then that I am pleading against another man's blood!"

And he answered me insolently, back to my face. "Armies and navies and guns and ammunition, what are they but instruments of invasion? and thou canst not have aught but invasion in thy mind. I know, O naughty man! what thou thinkest."

And to him I answered no more. Why should I waste words with such as he, who understandeth not so simple a word as I speak. Judge ye, between me and mine accuser! When I speak of preparation, I purpose only that I shall be able to defend my family and my possessions and my neighbor from the red-handed assasin who comes with the purpose of spoiling me and mine. How then shall he or any other man accuse me of plotting so that I may rush forth into the land of another to become what I abhor, a spoiler of other men's property and persons?

Judge ye, if my words mean such wickedness, and if words ought not to be understood for what they say; not for what some evil-minded man may cause them to mean.

* * * * * *

A very small church of which I am aware struggles hard to pay its minister much less than a thousand a year; and does not usually succeed.

The other day that minister received in a communication from a benevolent society a very urgent appeal for funds to carry it over or through a crisis, or whatever it is that so many missionary societies are addicted to. Unfortunately that minister happened upon the fact that this distressed organization was paying at least two secretaries, each a cool three thousand per. He said naught unsympathetic; probably thought naught.

But I, his parishoner, more wicked than he, queried thusly, "Our minister gives us his best; no man ever gives better; yet He gets barely a thousand; while here are two missionaries (secretaries though they be) who get more than six times that between them; and yet this little church is earnestly importuned to pay its part of that!"

There is a conundrum herein implicated. Who knows the answer!

APPRECIATION SHOWN MISS BROWN OF SARATOGA BY HER JAPANESE PUPILS.

As a testimonial of their appreciation the Japanese members of the Saratoga Congregational Church recently raised a fund of nearly one hundred dollars, which they presented to their teacher, Miss Sarah Brown. Miss Brown has followed in the footsteps of her famous father, John Brown, by taking an interest in the people of other races. And it will be remembered that one of the most characteristic incidents in John's Brown's life was a dispute with a church which he attended over the admission of negroes to membership. His conception of brotherhood was a large one. His daughter, who is a member of the Saratoga church, has thrown herself into the work of winning the Japanese of the community to Christ. Happily, there has never been any question about admitting them to membership in the local church, and a total of twenty-eight have been received since the work was started a number of years ago. Twelve of these are now non-resident, some having returned to Japan and some living in other parts of California, but sixteen are still resident here. The whole number of Japanese in Saratoga is not large, and the professing Christians are easily in the majority.

Miss Brown's work has from the first been greatly appreciated by the Japanese. Meetings have been regularly held in a room especially built for the purpose in the Japanese laundry. Miss Brown has been not only a teacher, but a friend and adviser, and she has had the satisfaction of seeing one after another of her pupils profess Christianity. In the cottage where she is quietly spending her declining years she has numerous gifts of Japanese ware, which have been given to her as tokens of appreciation, but this recent gift of so substantial an amount from the little band of Japanese disciples, coming, as it does, during an illness, is a fresh and touching proof of their spirit of Christian kindliness.

Among the Churches.

San Jose. — The Rev. W. W. Willard presented his resignation as pastor last Sunday.

San Juan. — The Rev. D. Goodsell, late of Angels Camp, has accepted a call to the Congregational church of San Juan and is at work.

Palo Alto. — A call to the pastorate at this place has been given the Rev. B. C. Preston of Petaluma. Mr. Preston has the same under consideration, having visited and looked over the field this week.

San Francisco, Bethany. The Rev. Robert Walker entered on the pastorate this weeek.

Lemon Grove.—The Rev. C. N. Hand has resigned and accepted a call to Tempe, Arizona. The Rev. H. V. Hartshorn, of Los Angeles, accepts a call to Lemon Grove.

San Mateo. — Rev. George A. Blair, a former pastor, and family were recent visitors at our church. We are always glad to see them. A Halloween party given under the auspices of the juvenile choir was a unique social affair. The Adult bible class under the leadership of George W. Dickie is attracting new members. The prayer meeting conducted on the Christian Endeavor plan is also enlisting many new attendants.

Campbell. — The other week was a busy one for the pastor. On wednesday speaking before the faculty students of the Seminary on "The Country Church"; Thursday visiting classes at the Seminary as chairman of the Board of visitors and in the evening going to Goat Island to speak at the Naval Training School. Friday at the Exposition with his brother. Saturday class at San Quentin; Sunday A. M. preaching for Dr. Aked; Sunday evening speaking to the soldiers at Fort McDowell just before they left for the Islands; Monday reading Story Sermon before the Monday

club. Last Sunday night was Searchlight night when the Searchlights took charge of the service, the Class President presiding. The speaker was Miss Constance Clark of the Exposition Y. M. C. A., who in a most charming way told of the splendid work done for the girls and women of the exposition. The church was crowded and the service a splendid success as all "Searchlight Nights" are.

NOTES AND PERSONALS.

The Rev. Dr. James M. Campbell of Claremont, California, was in attendance at the National Council.

Dr. Brooks and Mrs. Brooks of the First Congregational Church of Berkeley are returning this week from the National Council by way of the Grand Canyon of Arizona.

Next Monday, at the meeting of the Congregational Ministers of San Francisco and vicinity, the delegates who have returned from the National Council will speak concerning the Council.

Secretary Hinman of the American Missionary Association is making a tour in the South studying the field in which the Association is working there. He has promised some letters for The Pacific.

The Rev. Ralph B. Larkin, who served so efficiently for several years as Superintendent of the Southern California Congregational Conference, has been called to the pastorate at Ontario. This will be his second pastorate at Ontario. The Ontario Church has done what we hoped it would do.

JAPANESE REVIVAL IN LOS ANGELES.

It was my privilege, on Friday evening, Oct. 22nd, to walk in upon a Japanese audience at Temperance Hall in Los Angeles, listening to a quiet but telling address by Rev. Mr. Kanamori, of whom I wrote in The Pacific about four weeks ago. This hall has seats on its floor for 400 and I could see only six unoccupied. The galleries, I was told, would seat 200 more, and on the Sunday evening previous (Oct. 13) every seat was occupied and a number estimated at 100 were standing around against the walls. I put the statement in this way to show that in saying that 600 Japanese were present on that evening I am giving no rough and exaggerated estimate but one conservative and accurate. The last calculation that I know of as to the Japanese population of Los Angeles placed it at about 7,200. Thus more than 8 per cent of these people listened that Sunday evening to the pure and soul-saving gospel. What will take place when we in San Francisco are gathering in such assemblies eight per cent of the English-speaking people!

The size of the audiences is not the best part of my story. Up to and including the Thursday evening service, 250 Japanese (young men mainly, but women also in goodly numbers) had declared over their own signatures their purpose to live for Christ. The cards, I was told, called for no half-way work, such as a reading of the Bible or a study of Christianity, but absolute consecration to Jesus and faith in Him. I expect to hear, before this paragraph will reach its readers, that this number has been doubled. W. C. P.

Oberlin College has received a donation of $100,000 for an Art Department.

OREGON LETTER.

By George H. Himes.

The sixty-seventh State Conference of Congregational Churches and Ministers was held with the "First Federated Church of Christ at Oregon City" Oct. 12-14. As may be seen, the "federated church" idea is somewhat of a "new departure," at least in Oregon. In this movement four churches form the "Federated Church," viz.: First Congregational Church of Oregon City, Park Place Congregational Church, Clackamas Congregational Church and Grace Congregational Church of Jennings Lodge, with Revs. George N. Edwards and Howard N. Smith, pastors.

The Conference opened with Rev. E. S. Bollinger, of Highland Church, Portland, Moderator; W. B. Bethune, Atkinson Memorial Church, Assistant Moderator, and Rev. C. S. Johnson, Scribe.

The opening devotional exercises were conducted by Rev. F. C. Butler.

Standing Committees were appointed as follows: Nominations, Revs. W. C. Kantner, J. J. Staub, Portland; Rev. A. M. Spangler, Eugene, Resolutions, Rev. L. R. Dyott, Portland; Rev. A. S. Donat, Hood River, and Rev. H. C. Stover, Salem.

Standing Committees of last year reported as follows: From Home Missionary Board, Rev. E. S. Bollinger; Temperance, Rev. James S. Elvin; Sunday School, Rev. Howard N. Smith; Local Federation of Churches, Rev. George N. Edwards; Christian Endeavor, Mr. Alva Patton; Apportionment, Rev. Daniel Staver; Church Property, Rev. George E. Paddack; Pacific University, Rev. W. C. Kantner; Evangelism, R. E. Millard; Anti-Saloon League, J. T. Wilson.

In his report Rev. Mr. Staver recommended that $9,600 be raised for 1915-1916, an advance of $1,000 over the previous twelve months. Dr. Kantner emphasized the encouraging advance seen at Pacific University since the inauguration of President Bushnell. Mr. Millard referred to the fact that evangelism is one of the chief activities of the church in Oregon, and alluded to the impetus given it by a series of Bible studies given by a New York gentleman in Portland during the past winter.

Rev. George E. Paddack, Superintendent of the Oregon Home Missionary Society, reviewed the missionary activities of the state, and was followed by Rev. J. H. Matthews, of Seattle, one of the Superintendents of the C. S. S. & P. S., for Oregon and Washington, on the Sunday School Extension work.

The Conference sermon was delivered by Rev. A. C. Moses, followed by the communion season, led by Rev. T. A. Willman, of Portland, and Rev. Herbert G. Crocker, of Newberg.

After the devotional services on the morning of the second day Rev. H. H. Wikoff, Field Secretary of the Congregational Church Building Society for the Pacific Coast, presented its work. Among the numerous strong points he emphasized in this connection he alluded to the fact that the building fund now amounts to $800,000, which produces an income of $80,000; whereas, to carry on the work of church and parsonage building as effectively as the conditions demand, would require at least $180,000.

The next topic was "Oregon Congregationalism," the subject of the annual adrdess of the moderator, Rev. Edward S. Bollinger. Mr. Bollinger is nothing if not energetically enthusiastic. He is built that way, and the atmosphere about him is surcharged with that spirit. Naturally optimistic, the lagging of Congregationalism in this

state for the past few years has partially filled his system with a little pessimistic tincture, and it was a great relief to him to throw it off at this time. And as he did so he aroused a good deal of enthusiasm. Among other things he urged was more team work, noting with emphasis the opportunity for a united effort of all the churches of the State to aid the Corvallis church in erecting a new building in order that that church, under the effective leadership of Rev. E. A. Sherman, whose vision o the far-reaching value of work among the 2,000 students of the Oregon Agricultural College, is rich in prospect if only the way can be opened to take advantage of the opportunity. With the poor equipment that he has, Mr. Sherman's efforts have added more members to his church during the past year than any other Congregational Church in the State outside of Portland. Mr. Bollinger urged that $5,000 be raised by the churches for that purpose. He also urged the securing of a missionary for Portland, advancing years preventing Rev. D. B. Gray, long a faithful worker in that field, from giving his accustomed service. Rev. Mr. Sherman followed, outlining the plan his people had in mind, and indicated that the membership there were willing to lift almost to the breaking point in securing better facilities. At the present time the building is the poorest in the city and the site also. The necessity exists for a church at Corvallis that will have a seating capacity of at least seven hundred.

Rev. Edward A. Harris related his experience in making the church at Hillsboro, of which he is pastor, a social center, much against the wishes of some of his church board. In a tactful way the conditions were changed, and now there is substantial agreement that the new order is an improvement upon the old, as many more young people can be reached by it.

Rev. Raymond C. Brooks, D.D., gave an illuminating Bible study lecture upon "The Gospel of the Prophets." "The mind of man was made for the truth of God," was one of his sayings.

At the afternoon session President Charles J. Bushnel dwelt upon "The Function of the Christian College." He declared that it was the greatest force for universal peace known—far more than armies and navies.

Rev. W. W. Scudder, Superintendent of Home Missions for Washington, had for his subject "The New Spirit of Co-operation among the Denominations." This is becoming more of a workable method than formerly, and prevents the duplication of churches in sparsely settled communities.

Rev. Dr. Raymond C. Brooks' subject in the afternoon was, "What a Modern Church Expects of Its Ministers, and What Are We Doing to Meet that Expectation?" He said every church ought to have at least six things—first, ministers who are capable of interpreting the Bible; second, men who can build a house of faith, the test being the intellectual and moral application to practical life; third, ministers who are really educators; fourth, those who are a genuine factor in local activities; fifth, those who can aid in Christianizing the social order—not taking front rank themselves, but teaching young men and women who can; sixth, those whose hearts are set on evangelizing the world.

Prof. Norman of Coleman, of Reed College, who recently spent several months in England and was brought into close touch with the war conditions in Europe, spoke on "Christianity and the World Crisis." He said that the majority of persons engaged in the war did not want it—that they had no enmity towards each other, but were forced into it. He strongly opposed all preparations for war upon the part of the United States.

A "School of Methods" was conducted with Mrs. M. Danenhower and M. E. Tobey, Portland; Rev. J. H. Matthews, Seattle; Miss Marjorie Money, Gladstone; Rev. Howard N. Smith, Jennings Lodge, speakers.

The closing topic of the day was "The Ministry of Christian Men," and the speakers and sub-topics were as follows: "What Can a Man Do for His Own Church?" William H. Lewis, Portland; "The Ministry of Christian Men Among Business Men," W. P. Cragin, The Dalles; "Has the Church a Message for the Laboring Man?" Joseph D. Neilan, Portland; "Making Americans of Our Foreign Population," J. Fenenga, Forest Grove, followed with an address on "Brotherhood," by Rev. Frank Maples, of The Dalles.

After the devotional services at the beginning of the third day several items of business were transacted. The Dalles was chosen for the place of meeting in 1916, and Mr. A. S. Roberts of that city was elected Moderator, with Rev. A. C. Moses, of the Waverly Heights Church, Portland, Assistant Moderator.

The general topic of the day was "The Ministry of Education." This was treated upon the folowing subdivisions: "The Modern Demands upon the Sunday School," Rev. J. H. Matthews, Seattle; "Training in Church Music," Rev. A. S. Donat, Hood River, who told of his success in having a choir of girls and boys as well as a large choir of adults.

Mrs. Philip E. Bauer, of Nome, wife of the minister of that name, gave an account of the work at Nome and Cape Prince of Wales.

Dr. Mary F. Farnham, of Pacific University, made a report of the Woman's Board of Missions of the Pacific at San Francisco.

The concluding address of the afternoon was by Rev. John K. Brown, of the American Board, on "War, Missions and the Kingdom." As he was a missionary in Turkey for many years, he spoke of what he knew from personal experience.

The services of the last evening of the Conference were conducted by the Y. P. S. C. E., Mr. Alvin Patten presiding. Lloyd R. Carrick, President of the Portland Christian Endeavor Union, spoke on "The Challenge to Our Societies"; and "The Message to Oregon from the World's Christian Convention" was given by Earl Feike, State President of the Y. P. S. C. E.

The last address of the evening was by Rev. Otis H. Holmes, of Forest Grove, whose subject was "What It Is to Live." Among other things he said that "existing" was not "living" in its true sense; that no one got the best out of life without making sacrifices.

Reports from the various societies were read, and it was found that the Y. P. S. C. E. of the Sunnyside Church was entitled to the banner.

Your correspondent has attended many Associations and Conferences since his first experience in 1876, and the one just closed ranks among the best. The social hours at noon and six o'clock each day were most delightful occasions for making new acquaintances and renewing old ones; and the co-operation of the "Federated Church of Oregon City," as was indicated in the outset of this report, cannot be too strongly emphasized. There were nearly one hundred delegates and friends in attendance, and the hospitality manifested was most cordial.

A number of resolutions were unanimously passed, of which the following is a summary:

That there should be daily Bible readings in the homes of all members of the church, and the National Council was petitioned to make provision for the same; that the C. E. S. and C. C. B. S. should specialize in, and render extra assistance to, our common work in the educational centers in Oregon, and other States where the necessity exists; that we continue to co-operate with the Anti-Saloon League; that we are unalterably opposed to war and will do all in our power to end it; that we will do all we can to assist Pacific University to increase the endowment of Pacific University to the amount of $200,000; that we strongly endorse the Y. M. and Y. W. C. A.'s work in connection with the University of Oregon at Eugene and the Oregon Agricultural College at Albany; that we request our delegation in Congress to support the Sheppard-Hobson National Dry Amendment at the coming session of Congress; that heartfelt thanks are extended to all the members of the Federated Church of Oregon City for their hospitality.

Portland, October 24, 1915.

INLAND EMPIRE NOTES.

By J. Edwards.

The Chewelah church is doing well under the ministry of Rev. Jacob Spoolman, who has been the pastor for nearly two years. It has developed with the town and sustained its leading position, and is stronger than ever it was. At the last communion the first Sunday of this month eleven new members were received, three of them on confession of faith. During this year eighteen have been received into the fellowship of the church, eight on confession. All departments of the church have made wholesome growth, the attendance at Sunday School being about 40 per cent larger than a year ago. A Christian Endeavor Society of nearly a score of members was organized a few Sundays ago which meets a great need and promises great things. The pastor and people look to the future with hope and great expectation. Mutual appreciation prevails between pastor and people, and the church of old Chewelah, where the Pilgrim seed was first planted in the Inland Empire, gives evidence of renewed vigor day by day.

The Medical Lake church has been without a pastor since Rev. A. Drahms left it in July. Circumstances have made the church weak as compared with what it was some years ago. This place, like many others hereabout, suffers from the curse of sectarianism. Tho we were the first to establish a church in the place, thru the instrumentality of the sainted Father Cushing Eells, there are other churches that think their prerogative to push us out. That is what some "sanctified" ones call Christianity, even in this enlightened age.

A Christian Endeavor society of over twenty members was organized at the Plymouth church this city about two weeks ago. It is composed of bright and vigorous young people and much can be expected from it.

The federated church of Bonner's Ferry, under the ministry of Rev. H. T. Preston, is making fine progress. The various churches work together nicely and the community is satisfied. The pastor has received an unanimous call for another year.

The Alliance meeting will be held next Monday with the Ottis Orchard church, J. A. Long, pastor. The subject will be the Rural Church Problem.

Spokane, Wash., Oct., 29th., 1915.

The French Finance Minister estimates that country's military expenditure for 1915 at $3,001,000,000; its expenditure on the public debt at $365,500,00, and the total public expenditure for the year at $4,381,000,000. The British Exchequer's estimate on England's total expenditure for the pending fiscal year is $7,950,000,000.

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